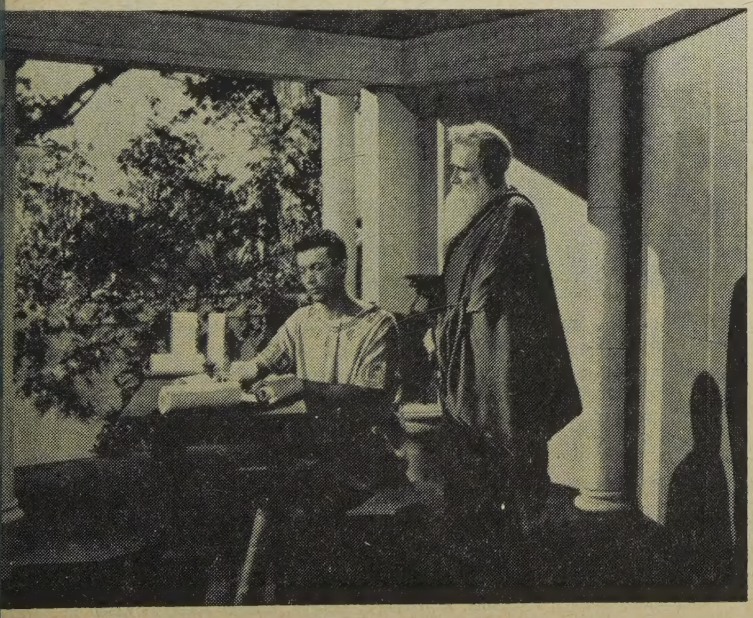
Lutheran Herald

"Our Bible—How It Came to Us"

In the synagogue at Nazareth, Jesus reads from the book of Isaiah (Luke 4:16-20), in this scene from the feature-length motion picture, "Our Bible—How It Came to Us," produced by the American Bible Society.



John dictates his Gospel.

The film is a stirring documentary which portrays the martyrdom and oppression faced by those who brought us the English Bible. It will be shown in many thousands of churches across the country beginning in June.

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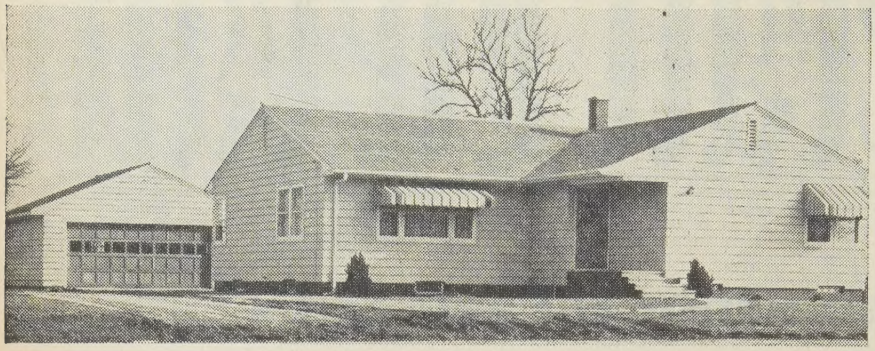
OLUME XXXVIII MINNEAPOLIS, MINN., JUNE 15, 1954 NUMBER 24

Within the E.L.C.

SOUTH DAKOTA CHURCH DEDICATES NEW PARSONAGE



Pictured herewith is the new $18,000 parsonage recently acquired by First Lutheran Church, Lennox, S. Dak., parish of the Rev. Carl J. Sandbeck. It was dedicated May 16 by Dr. L. A. Pierson, president of the South Dakota District. The old parsonage, a very commodious structure, is now being used as a parish house, with special quarters for the kindergarten department of the Sunday school.

PERSONS

Mrs. Thea Goli Benson. Northfield, Minn., widow of the Rev. B. A. Benson (who died in 1945), passed away May 21.

The Rev. and Mrs. Ingvald Hustvedt, Minneapolis, celebrated May 30 their golden wedding and the 50th anniversary of his ordination.

The Rev. C. E. Morstad, Moose Jaw, Sask., has begun clinical training for the institutional chaplaincy, at the State Hospital, Jamestown, N. Dak.

The Rev. Frank H. Andersen, formerly of Ruthton, Minn., was installed as pastor of Newport Church, Newport, Minn., May 9 by District President Reinertson.

Miss Gladys Wogen, who since 1949 has been assistant to the editor of **Lutheran Herald,** will this fall enter a new field of activity, as parish worker in Bethel Church, Chicago.

DISTRICTS

Southern Minnesota

St. James, Minn. Ground was broken May 9 by First Lutheran Church, parish of the Rev. Harold S. Strand, for the construction of a new church and parish hall at an estimated cost of $180,000, not including furnishings. On May 23 thirteen graduates of the Sunday school's high school Bible department were given certificates and copies of the RSV New Testament.

St. Charles, Minn. In this city a new congregation, named Faith, was organized April 14. Its pastor will be Philip Gangsei, who during the past school year has been doing post graduate work at Princeton Theological Seminary.

North Dakota

Westhope, N. Dak. Trinity Church of Westhope, part of the Landa parish, served by the Rev. Henry Roufs, burned a canceled mortgage on its church building May 2. The church was purchased in the fall of 1949 speaker at the service was the Alfred Weltzin, who organize congregation six years ago. Speal Holy Week services this year in ity Church was Dr. George Aus fessor of Luther Theological Sem St. Paul.

Berthold, N. Dak. Zion Ch parish of the Rev. Walter Hal is celebrating its 50th annive June 19-20. Its church building erected in 1907, but has since renovated and improved.

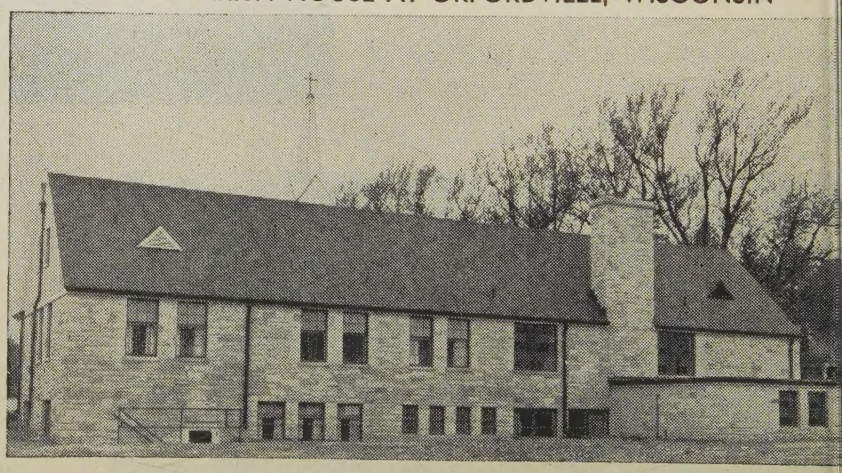
Grafton, N. Dak. South T Church, parish of the Rev. Oliv Johnson, will on July 16-18 cele the 75th anniversary of its foun Among the speakers will be Dr. Tallakson, president of the North kota District; Prof. C. M. Run Concordia College; and the Rev A. Egge, St. Paul, Minn.

South Dakota

Volin, S. Dak. The new ch building of Trondhjem congrega parish of the Rev. P. M. Fjaere, be dedicated June 27 by District P dent Pierson. On the same day take place the ordination of a so the congregation, Murray Johnson a call to Kelliher, Minn.

(Continued on pag

NEW PARISH HOUSE AT ORFORDVILLE, WISCONSIN



Above is pictured the new $85,000 parish house of Orfordville Church, Orfordville, W parish of the Rev. E. J. Nesset. It is built of Lannon stone and is so constructed as harmonize with the new church which is later to be constructed. The building's dimens are 94x33 feet (40 feet at the entrance). The old building adjoining has been refurbish and new heating installed. The new parish will be dedicated June 27 by Dr. Ma Anderson, president of the Eastern District.

LUTHERAN HERALD O. G. Malmin, Edit

GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Ed*

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, South Fifth Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Ander Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1 Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

OLUME XXXVIII . . . NUMBER 24
Minneapolis, Minn., June 15, 1954

Lutheran Herald

To Us Through the Ages

The tremendously inspiring story of how the Bible has come down to us through the ages has been made into a feature-length motion picture by the American Bible Society. Titled, "Our Bible—How It Came to Us," it will be made available to the churches of America immediately.

"Our Bible—How It Came to Us" is expected to prove a landmark in cinema and Biblical history. Years of diligent planning, research, and scholastic collaboration were devoted to the script before the first actor took his place before the camera. A great number of specialists and authorities in the fields of Christian history and religious education—both here and abroad—were consulted on every detail. As a result, the film is undoubtedly the most authentic cinema document ever made on the subject.

"Our Bible—How It Came to Us" traces the history and development of the Bible from the first century A. D., right up to the present time. Because of the huge time span the film covers, it was necessary to employ a cast of more than 250—almost on the scale of a Cecil B. DeMille epic. No actor plays more than one part—the hero of the story is the Bible itself.

The film was designed primarily by the American Bible Society as a general educational film for members of the churches of America. However, it will have values, too, as a source of education in church schools of various grade levels. It will also be made available for educational television, and although theatrical distribution is not contemplated, it may also achieve some showings in motion picture houses. Essentially, however, it is intended for the church-going public, both here and abroad. A plan is under consideration to add sound tracks in foreign languages, so that audiences abroad can understand it.

The film treatment is divided into three main parts—the formation of the Bible, how it spread across Europe, and how the English Bible came into being. "Our Bible—How It Came to Us" may be shown in one

Philip, one of the disciples, on the road to Gaza explains the book of Isaiah to the Ethiopian eunuch (Acts 8:26-40).

I Thessalonians 1:1 written on papyrus ". . . Grace be unto you, and peace, from God our Father. . . ."

About 325 A.D. Eusebius shows the Emperor Constantine the battered condition of available copies of the Scriptures and the Emperor orders 50 copies prepared.

continuous form, or it may be shown in its separate, three-unit form. In continuous form, the running time is one hour and a half, and the rental fee is $22.50.

In separate form, the first part (the formation of the Bible) rents for $8.00, and its running time is 26 minutes. Part two (the Bible spreads across Europe) rents for $8.00 and runs for 27 minutes. Part three (the making of the English Bible) rents for $9.00 and runs for 35 minutes. For church showings, the separate unit forms are recommended, with the recommendation that the parts be shown in sequence and not too many days apart.

The film is available for rentals beginning immediately from the American Bible Society's district headquarters offices, and somewhat later it will be available at denominational film libraries, and other libraries yet to be designated.

At the Hampton Court Conference in 1604 King James c that a new "translation be undertaken by the best learned i Universities. . . ."

A.W.O.L.

The Prairie Pa

In the mountains, by the oceans, on the prairies the AWOL situation exists. Whether your congregation is country or city, you have some AWOL Christians. In the remote case that you do not know what the initials stand for, you are hereby informed that they connote the armed forces phrase, "Absent without leave."

Our church headquarters certainly does all it can to make pastors and lay people conscious of the existence of this situation. The Evangelism Department, no less, has emphasized that our congregation should strive to reach the AWOL Christians. Christian churches doubtless have always had Christians who have gone AWOL.

What, then, is an AWOL Christian? He is a church member who is seldom or never seen at church services. When he is asked to what church he belongs, he says without hesitation and often with considerable pride, "I belong to this or that Lutheran church." Such a church member may even be one who gives regularly and well to the church. He may have helped pay for the new steeple, or the altar, or the pews. He may be one who attends all the special events, such as suppers, choir concerts, and special series of meetings. He attends the annual business meetings. Yet, he is seldom or never present at Sunday services. Such a man (unless he is sick or shut-in) is to my mind an AWOL Christian. He is "absent without leave" from his chu

An AWOL Christian dies. He is to be buried in "beloved" church. The pastor is told by the bere family that though this man never or hardly ever v to church, "no one could have lived closer to the L than he did!" The pastor inquires if it is the convic of the family that the deceased believed that C died for his sins. The bereaved family answers fc fully and definitely that he *did*. The pastor may e have discussed matters of faith with the deceased be his death and found that there was evidence of Christian faith. What is the pastor to do? From deceased and from the family he has heard testim that here was Christian faith! Yet the man (or wom never or hardly ever came to church services. W are we to do with a situation like that?

We cannot say, "This person was not a Christi That judgment ultimately belongs to God alone. cannot say that this person gave no indication of hav any Christian faith. We can only say, "This was AWOL Christian."

Is the term "AWOL" then a derogatory remark use of a Christian? Yes, I would say that it is, that it is *justifiably* derogatory. "Remember the Sabb to keep it holy."

Rally
t Worms

Lutheran Servicemen's Rally held at Worms, Ger-
an, April 24-25 brought together some 2,500 Lutheran
vice and civilian personnel from military installa-
ns and cities of Germany, Austria, France, and Eng-
d for two days rich in experiences afforded by fellow-
ip in the Gospel. An almost unprecedented aspect of
is communion enjoyed by American Lutherans with
rman fellow-believers was the way in which German
milies opened both their homes and their hearts to
commodate the needs of hundreds of American visi-
s for food and lodging. The fellowship enjoyed in
ch homes constituted for many the highlight of the
ly. Very limited home accommodations and simple,
t costly, fare were shared with a spontaneity and
rmth that made the Communion of Saints become
r many a more living reality.

The rally opened with a devotional service in the
ins of old Trinity Church—a gutted sanctuary still
mehow gracious and dignified though only the
wer and outside walls remain. It seemed very appro-
iate to begin here, since the offerings taken during
e rally were all given into the building fund for
storing this place of prayer. Guided tours of Worm's
storic sites occupied the afternoon. In the evening
outdoor service at the scene of the old Luther tree

ernoon gathering at Luthersquare, which brought together more
n five thousand people.

Statue which stands against one wall of what was once Trinity Church. Here the compassionate Christ reaches out to needy soldier and imploring civilian alike.

dedicated a hand-carved memorial plaque that will remind visitors through coming years of the faith of which the tree, now dead, spoke during the long period of its life. Such speakers as Bishop Hanns Lilje and Oberkirchenrat Knell interpreted eloquently the message of the plaque in the deep conviction that the faith of which it is the emblem will continue throughout time to lead men and women to life and freedom in Christ.

On Sunday morning German church services at Luther Church and historic Magnus Church ("Where the Gospel was first preached in Worms") were followed by English-language Communion services. The rally concluded with an afternoon session in the Luthersquare that brought together well over five thousand people.

Lutheran chaplains and clergymen serving in Europe arranged for the Rally. The Frankfurt agency of the Lutheran World Federation, the Rev. Gerhard G. Dietrich, director, was invaluable in establishing the necessary liaison contacts with German church and civil authorities. Two ELC clergymen took part in the Rally: Chaplain Conrad Lund, who led the opening devotional, and Dr. Richard Solberg, who was liturgist for one of the Communion services.

This material has been supplied through the kindness of Chaplain Conrad Lund, now serving with the armed forces in Germany. Dr. Richard Solberg is senior representative in Germany of Lutheran World Federation.

Not Urban, Not Rural, But Rurban

Betty We

For many years the little country church has stood beside the road which leads to the big city, quietly serving the surrounding farmland as a center for Christian worship experiences and social activities. Boys who were born on the surrounding farms were baptized, confirmed, and married in the little church, and now their children attend its Sunday school.

But for the past decade or two things have been happening to that little church. Now on both sides of the road, beginning at the city limits and continuing to within the shadow of its steeple, there is an assortment of new buildings—modern homes and tarpaper shacks, basement houses, country estates, sprawling industrial buildings.

Almost overnight the church's pastoral setting has been swallowed up, as the resistless tide of population sweeps out from the city. The church finds that it has become a part of the "rurban fringe." Because it is located on a main artery leading to the center of the metropolis, close to the city without being a part of it, it was inevitable that the change should take place.

What is life like in the rurban fringe? Can the Lutheran Church, accustomed to working through rural churches or through urban churches, provide an adequate ministry for this type of area which has both rural and urban characteristics and some characteristics which are uniquely its own?

The automobile, which has made it possible to travel from the outskirts to the industrial centers swiftly, is one of the major reasons for the growth of the fringe. It has released the industrial worker from the necessity of living next door to his job and has opened for him the possibility of country living.

People moving to the fringe come from two directions —from the country and from the city. The farmer who is interested in industrial employment during a part of the year and the urban worker looking for more space in which to rear his children are both drawn to the fringe area.

Industry, too, has found reasons for moving beyond the city limits—away from the city's zoning laws, high taxes, high operating costs, and inadequate space.

Can there be a true "community" in this area which includes family farms, large commercial truck farms, one-acre part-time farms . . . jerry-built houses and palatial estates . . . golf courses and roadhouses . . . airports and industries? Are there any common denominators?

The newcomers may be professional men, skilled workers, unskilled workers . . . college graduates or illiterate . . . but they do have some things in com Population studies reveal that they are usually fa with children. There are few old people, few s adults. Most of them are home-owners.

Many of the city-dwellers who move out to the f are impelled by a romantic desire to have "one fo the land." They arrive armed with little but a d They dream of a little farm where they can raise own vegetables, give their children space to play, learn the art of rural neighborliness. Coming wit farming experience and with less experience in b a part of a rural community, they expose thems to the danger of disappointment.

In the fringe area the schools are generally inade for a booming population. Stores and other bus places are also unable to keep up with the growth.

The cities can't simply reach out and absorb all agricultural areas. Many of the farmers refuse t absorbed. Nor can the farmers "wish away" the inva from the city. To a large extent, it has already happe The two groups are forced to accept the situation what it is—an area of varied land uses occupied heterogeneous group of people. A fringe area is in process of becoming." It can become a genuine munity in which people of varying backgrounds l to live together, or it can become a "rural slum."

The fringe is a natural spot for rural-urban con Services which the newcomer from the city desires m it more expensive for the farmer to maintain his p erty. Fire control, sewer facilities, street-building, sc improvements, all these tend to jack up the taxes assessments, and it is natural for the farmer to re Because taxes are tied to improvements, the farmer hesitate to make needed repairs on his buildings.

How can a farmer hope to establish his son on land when the land near an industrial plant now for $1,500 an acre?

The fringe is a haven for the unsatisfied element both urban and rural populations. It draws the urb oriented person who is not quite satisfied with city and the rural-oriented person who has grown rest on the farm. This makes the establishment of a sta community a very real problem.

Farmers tend to be conservative by nature and n be expected to resist the "reform" efforts of the fo from the city who try to initiate sweeping changes the schools or the local government.

A church which understands the nature of proble which exist in the rurban fringe and which makes effort to be an integrating force can win souls for C

ıd serve as a community-building agent at the same me. Because the Church has a keen insight into the ature of man as revealed by the Scriptures, she is niquely qualified to view human conflict with under-anding. That little rural church beside the road can e the force which resolves the conflicts so that the eople can learn to live together in the fringe. The ırban society can learn to choose the best of the vo worlds and amalgamate them.

As there is no set pattern for the character of the opulation in every fringe area, so there is no magic rmula which will solve the difficulties in every fringe ea. A few basic principles can be used as a guide, owever.

Christ has commissioned His followers to go, baptize, ıd teach *all* men, so the question of whether or not ıe newcomers should be reached by the Church is not ı optional one. God *expects* His disciples to use every pportunity to advance His Kingdom. The little church side the road cannot content itself with being an clusive club for the long-time residents of the area.

Many times a church does not reach certain people cause it does not really *want* to reach them. Old ıstoms and ties of nationality or long association may more important to its members than its mission of angelizing the unchurched. The rural people resent e city folks for their "superior attitude," and the city lks resent the conservatism and "stand-offishness" hich they encounter when they try to join in com-unity activities. There is a natural feeling of social stance between various classes and groups.

Christian *love* is the key to bridging that gap. Chris-ın love is the creative good will which Christians ould have for people for whom they have no natural fection. It sees beyond the differences which draw en apart and brings them to the feet of the Master, here they learn that "every man is my neighbor."

Only people motivated by Christian love will reach ıt the hand of welcome to strangers with whom they em to have very little in common.

Before a church can serve a changing community, its aders must *know* that community. A formal survey usually a good starting point. A survey will reveal ch important data as the number of children in the mily and the previous church background. It is not ough to *call* people to worship. You must know mething about the specific needs of those you call.

After the area has been surveyed and the results alyzed, how can the new arrivals be drawn into the lowship of the congregation? A well-organized par-ı visitation program in which they are invited to end services may be the answer. In other instances may be wiser for church members to become ac-ıainted with the new people first.

Some of the earliest contacts occur when people patronize the same business places. New residents, eager to have improved facilities for their children's schooling, are quite likely to join Parent-Teacher groups, and church members will wish to associate themselves with these groups to become better acquainted.

If the survey has revealed that there is a large number of young children in the new group, the church has an excellent opportunity to reach the entire household. In some instances parents are hesitant about enrolling their children in a permanent Sunday school set-up but will be willing to send them to a vacation Bible school. In an area where the public school is very crowded, a parish may wish to consider opening its own Christian day school, inviting new children to attend. Often a child will form the opening wedge for the church in a household, and the others will join later.

Are there many high school youngsters among the newcomers? Perhaps the fringe area has no organized recreation program, and the parish will wish to organize an ambitious program of its own.

Church members who become active in 4-H, Boy Scout, or Girl Scout work may have a unique opportunity for becoming better acquainted with their new neighbors. Churches are strong only in healthy communities, generally speaking, and the fringe area church will take very seriously its community-building task.

A church which seeks to minister to a changing population will wish to take a long, careful look at its own program. Is the congregation itself ready to minister effectively to newcomers from an urban environment?

Have the same men served on the church board for a period of many years? Have any really new ideas in study activities, evangelism, stewardship, or creative expression been tried within the past decade? Are there any ways in which the physical plant might be improved?

The folks from the city are likely to be looking for a church which is genuinely progressive, so the existing congregation must be conditioned to flexibility. The pastor may be able to stimulate their interest in new ideas by telling them about ideas which other congregations have used successfully.

Provision should be made for a real turnover in leadership, possibly by limiting the number of terms which any man or woman may serve in one office. Those who are new to the congregation are not ready immediately to run the affairs of the church. They should become acquainted with the parish first. They can, however, be given things to do which will make them feel that they have a part in the work of the church. The men may be invited to serve as ushers or assist with repair

(Continued on page 592)

Bible School Dedication, Japan

Philip Hyl

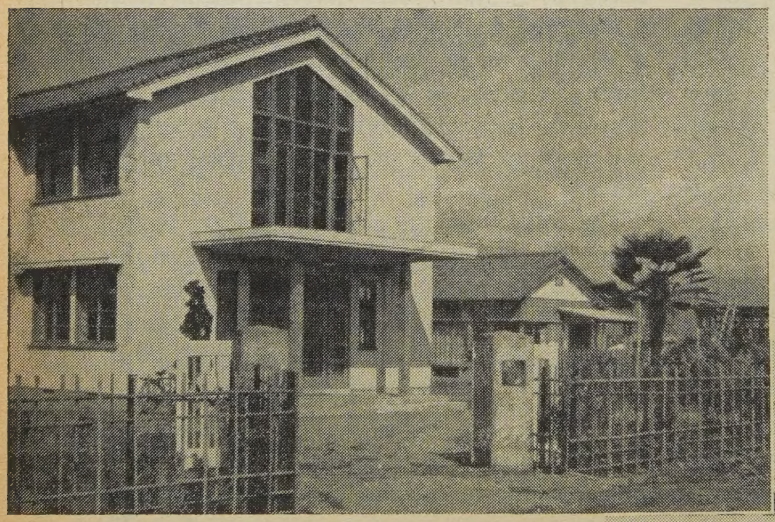
With the dedication of the new Bible school in Shizuoka City, Japan, on April 29, 1954, an action taken by The Evangelical Lutheran Church, Japan Mission, over two years earlier became a reality. From the beginning of our mission work in Japan we felt the need of providing an opportunity for the Christians to spend some time in concentrated study of the Word of God. With a limited personnel and the urgent need for beginning work in as many centers as early as possible, the beginning of the Bible school had to wait; but while we were waiting, we were also praying and planning for the day when we would have a Bible school on our field. When our Conference decided to open a Bible school in April, 1954, that decision involved the purchase of land, planning of buildings, planning the curriculum, and securing adequate teachers. At first we planned to purchase a large house and convert it into a building suitable for use as a Bible school. However, as we investigated that possibility, it became apparent that the cost would be almost as great as if we were to build new buildings.

To find a piece of land large enough for the necessary buildings and at the same time conveniently located for transportation was not an easy matter. When the present site became available, it was felt that it was ideally located. The site is only two minutes' w from the street car stop. And by streetcar it ta only ten minutes to get to downtown Shizuoka about the same length of time to get to Shimizu Cit the east.

The buildings were planned so that we could t care of thirty students in the boys' dormitory and th students in the girls' dormitory. In planning the cl room building we sought to provide room enough accommodate additional students who might live n enough to Shizuoka to commute. The dormitory roo are planned in such a way that the students sleep the "tatami" (straw mat) floor, in typical Japan fashion, but they sit at desks when studying.

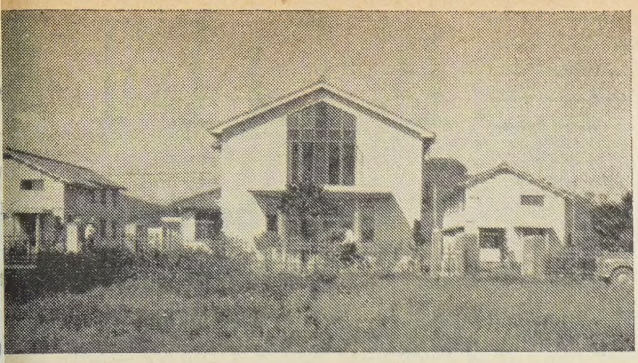
We have been fortunate in securing a very fine gro of Japanese teachers. Mr. Mareo Yoshida, who stud at Biblical Seminary and for a year at Luther Semin in St. Paul, is teaching almost a full load. Since felt that circumstances did not permit him to move family to Shizuoka, he is living in the boys' dormito Needless to say, he exerts a very good influence the students.

Dr. Kishi, president of the Lutheran Seminary Tokyo, and Pastor Utsumi, who is also teaching at



The Administration-Classroom building. The Japanese house in which Miss Mitchell is living is in the background.

Many people came for the dedication service which was held April 29.



ıe Bible school campus. Center building is the Administration-lassroom building. The buildings on either side are the dormitor-s; the building behind the Administration-Classroom building is ıe dining hall.

Pastor Makise, president of the Japan Lutheran Church, bringing the dedicatory address.

eminary, each spend one day a week with us. The ther members of the faculty are Miss Anna Marie ſitchell, Pastor Philip O. Hyland, and Mrs. Hyland.

Although we do not have a large student body this ear—fifteen in all—we feel that it is a good beginning. ınd with a small student body to begin with, we are etter able to cope with the problems which naturally rise with the opening of a Bible school. Because the :udents come from homes which are unable to support ıem in school, it is necessary for the students to earn ıeir expenses while attending the Bible school. At the resent time almost all of the students work about two ours per day at various jobs at the school. In addition ɔ that, we have made scholarships available. In this ʏay it is possible for the students to earn all of their xpenses while in school. The total cost for a student t the Bible school for one year is about $100.

Even though the students have nineteen hours of lasswork each week, we have tried to arrange a little ime for recreation each afternoon.

The Bible school can and should play a very important ›art in the evangelization of Japan. In a land where he evil forces are so mightily at work on every hand, he Christians need to have their faith well grounded n the Word of God. It is not easy for the young Chris-ian to maintain his faith when all the other members f his family and most of his friends are not Christian. n many cases the young Christian faces active opposi-ion from his home, from his friends, and from society s a whole.

Furthermore, if Japan with its eighty-five million eople is ever to be evangelized, it will have to be lone largely by the Japanese Christians who have a ›urden for the salvation of their own people and who re active, daily witnesses to Christ, regardless of what their vocation may be. While at the Bible school the students not only study how to become effective witnesses but are also given practical experience in witnessing. At the present time all the students are busy assisting in established Sunday schools. Just a short distance from the Bible school there are several large villages where no Christian work is being done. With the help of the students we hope to begin evangelistic work in these areas.

One of Nine Hundred Ninety-Nine

Some time ago a mission-interested friend made an offer that he would give $1,000 if 999 others would do likewise. The total sum of $1,000,000 would then be used for the foreign mission program.

In answer to this challenge, one of the 999 additional donors expected by the one who initiated the thought has responded with a check. This person writes of the joy of giving in the following words:

"But it is not *I* who am giving; rather it is *God* giving through me, for all I have has come from Him. My experience has been that what I give to God is not lost; it is multiplied many, many times in blessings, both spiritual and material. That is God's way with men, as Colgate, LeTourneau, and many others can testify. In gratitude to Him for His many blessings I am giving this sum in the hope that others will be moved to do the same so that a million dollars for Foreign Missions may go out to bless those who are not as fortunate as we."

In Memory of a Newspaper Man

Fortunate is the community which has a *good* newspaper—good not only in news coverage, editorial insight, and features, but good in the influence it exerts. The daily newspaper is possibly the greatest single force in molding the thinking of an entire community.

We believe that Minneapolis is singularly fortunate in having two newspapers—the *Tribune* and the *Star*—which are good newspapers according to our definition. This does not mean that one need necessarily always agree with their editorial policy or their politics; nor does it mean that nothing appears in them which could not better have been left out. But it does mean that they stand for those things in the community which are important to the churches: they carry no liquor ads; they fight for good and clean government; they are on the side of what is right. They are friendly to the churches; they help create a climate which is favorable to the progress of organized religion. Both have competent church editors. Mr. Willmar L. Thorkelson of the *Star* (a member of the The Evangelical Lutheran Church, by the way), is considered one of the outstanding men in his field. Miss Miriam Alburn of the *Tribune* is a thoroughly competent journalist; a number of her religion stories have received national acclaim. The Church in general and the churches of Minneapolis in particular always get "the breaks" in the daily papers.

All of which leads up to the reason for this editorial: to pay tribute to the man who, above and beyond all others, must be given credit for the "goodness" of our newspapers: Mr. Gideon Seymour, for many years connected with both papers and during the past several years their executive editor. Mr. Seymour died recently at the tragically early age of 52, bringing to a close a career as a newspaper man—a *Christian* newspaper man—which will be long remembered in Minneapolis.

Of course he was a top journalist; he would not have held the position he did had he not been that. But he was also an ideal churchman, one whose professional activities did not interfere with his active share in the life of his own church and his active interest in the life of every church. In his own congregation he held practically every office open to a layman; in his denomination he was a member of its Foreign Mission board. Always ready to share his convictions and hopes with others, there probably are few churches in our city which he did not visit in one capacity or another. The favorable attitude of his papers to what the Church stands for was not first and foremost smart journalism (although it was admittedly that); it was sincere, passionate conviction.

We in The Evangelical Lutheran Church owe Mr. Seymour much. Let these few lines be our tribute to his memory.

EDIT

The Presiden

CONCLUDING SECTION

In submitting this message to you as representatives our more than twenty-six hundred congregations, th comes the realization that this is my last word to y For nearly thirty years it has been my responsibi every two years to place before you the state of Church. This is my fifteenth and final biennial messa We have been united with strong bonds of fellows and Christian love. We received the task of work WITH *Christ, not* FOR *Him. The heart of this fellows was the Lord and Savior Jesus Christ. We have b co-laborers with Him. We have been permitted throu out these years to live in this holy bond of fellows and labor.*

We who are gathered here received from our fath a precious treasure in a united church of three of representative bodies of the Norwegian language grou The union in 1917 was formed under threatening u clouds, marching men, and martial music. World Wa was on. The new united Church met its responsibil seriously and vigorously. It took its part in the Natio Lutheran Council, or Soldiers' and Sailors' Commiss as it was first called, caring for the men who left for the first time to carry the flag across the seas distant Europe. That serious undertaking brought closer together.

Little by little the Lord has led us to realize th America is our fatherland. No matter what deep sen ments may linger for the lands from which our fath came, America is ours. By the grace of God we ha sought to make our contribution not only to the mater well-being of our country, but, above all, to the spiritu welfare of our country. This was our heritage of t ages, the treasure passed on by our forefathers. Th treasure, the Word of God, reveals that "God so lov the world, that he gave his only begotten Son, th whosoever believeth in him should not perish but ha everlasting life." In the Second Article of Luthe Catechism we have been instructed in our hom churches, and Sunday school: "I believe that Jes Christ . . . has redeemed me, a lost and condemn creature, bought me and freed me from all sins, fro death, and from the power of the devil; not with silv and gold, but with His holy and precious blood, a with His innocent sufferings and death; in order th I might be His own, live under Him in His Kingdo

IALS

) the Church

ARD'S ANNUAL REPORT

l serve Him in everlasting righteousness, innocence, l blessedness. . . ."

'his has been our guiding star and light. Pastors have d high in their congregations and all their work rist the Son of God, the Savior of all men. Christ blessed our labors insofar as we have remained hful to the Light—the Light of the world.

)ur Church has grown. Its influence for the Gospel been extended and today our Home Mission director s us that we are organizing a new congregation ry twelve days. The young people are flocking to institutions of learning. Our new missions in Sudan, ica, and Japan see an increasing file of young men l women saying, "Lord, here am I, send me." Our gregations are increasingly taking upon themselves cares and burdens of the aged. Homes for the aged mbers are increasing every year. They offer the finest l best facilities that love and understanding can give. ce the union in 1917 our Church has matured in derstanding and responsibility. We have seen the ds white unto harvest. We have an evangelism pro- m that proclaims the Gospel invitation of Christ, ome unto me all ye that labor and are heavy laden l I will give you rest," to all manner and conditions men. Whosoever will, let him come. The Preaching-aching-Reaching missions are disclosing great areas unsaved, unchurched, and indifferent people who just beginning to realize that there is a Lord and vior who loved them and gave Himself for them.

)ur children in the Sunday school and our young ople in their organizations have increased in number, ength, and spirit. No one present will ever forget the up of eight thousand young people in Moorhead t June coming to the altar to receive the body and od of the Savior. I remember when very few young ople in our congregations partook of Communion— t was for the older people. "From the womb of the rning like dew your youth will come to you."

ethren, I beseech you, that you have burning hearts the home and foreign missionary efforts, for Chris- n education, for charities, and, above all, for the ffering and disunited people of the world.

Respectfully submitted,
J. A. AASGAARD

Augustana and Our Merger

The news release which appears on the following page bears the same title as this editorial. It is suggested that the news release be read before the editorial. The Publicity Bureau of the Augustana Evangelical Lutheran Church sent it to us on May 21. It is printed without any changes or omissions.

The president of Augustana, Dr. Oscar A. Benson, is calling for "a correction in fact" in the *Report of the Joint Union Committee* which will have been acted upon by our convention by the time this issue appears. It will be recalled that, acting on a mandate of the convention of Augustana in 1952, its Union Committee withdrew from the merger negotiations on November 10, 1952. This action was taken when the Joint Union Committee stated that it was without authority from the negotiating bodies to invite into the merger negotiations bodies not members of the American Lutheran Conference—a stipulation Augustana had made if she was to continue in the negotiations.

Augustana also contended that the Joint Union Committee had refused to consider the question of ecumenical relations for the proposed new Church. In reply the Joint Union Committee passed this resolution: "That the Committee of Twenty-seven give assurance that its agenda will continue to be open for all pertinent discussions in preparation for the proposed merger, including the subject of ecumenical relations."

Now the president of Augustana has, in the words of the news release, "called for a correction of fact" in the *Report.* He insists that the Joint Union Committee departed from fact in using the words *"continue* to be open" regarding discussion of ecumenical relations. Dr. Benson goes on to say: "In its implication that such discussion had been permitted before the adoption of this resolution, this statement is not factual." We are informed that "the Commission on Ecumenical Relations and the Executive Council of the Augustana Lutheran Church have both endorsed Dr. Benson's stand on this resolution."

Stripped to essentials, this means, then, that the leadership of our sister body is accusing the Joint Union Committee of telling an untruth—certainly a serious matter.

Here are the facts: The matter of Extra-Church Relationships (the term the Joint Union Committee has been using to describe ecumenical relationships and the like) was discussed at the very first meeting. The Minutes for Sept. 16, 1949, refer to this subject as a "tension or problem," thereby admitting that it would have to be discussed. Does not this in itself constitute "placing it on the agenda"?

During the brief period that Augustana took part in the negotiations, Extra-Church Relationships were discussed officially twice. At a meeting April 17, 1951, Dr. P. O. Bersell, at that time Augustana's president, spoke in some detail regarding his body's concern as to the place of the ecumenical movement in the new Church. He made it plain that Augustana's decision regarding participation in the negotiations would to quite an extent depend upon this point. The fact that the Joint Union Committee happily seated the Augustana delegation on that basis surely indicates that ecumenical relations were still on the agenda.

During the remainder of the biennium, leading up to the 1952 conventions, the Joint Union Committee applied itself to the task of formulating the *United Testimony on Faith and Life*. At the meeting of Feb. 13, 1952, in the discussion of the section of the *United Testimony* dealing with "Spiritual Fellowship," the Augustana delegation asked whether this section "prejudged" the attitude of the merged Church toward the ecumenical movement. The answer was given that it did not. There was quite a lengthy discussion at that time regarding the merits of both World Council and National Council. However, the Joint Union Committee did not deem this the opportune time to have a definitive discussion leading to a decision.

On December 8, 1953 (a year after Augustana withdrew), an entire evening was devoted to a discussion of Extra-Church Relationships. Both ALC and ELC had submitted statements on the subject. Since it manifestly impossible to arrive at a conclusion at time, the matter was deferred. The Minutes state the items discussed that evening "remain unfin business."

We now ask in all sincerity: On the basis of the here cited—going back to the very beginning of negotiations and continuing until the present d can any reasonable person actually contend that question of Extra-Church Relationships is, or ever shut out from the agenda of the Joint Union Com tee? From the beginning it has been known and r nized that this whole matter would have to be cussed thoroughly. Nor do we see that Augustana c with justice demand that it be taken up at their dem out of turn. After all, she came in late and left e Lots of other things have not yet been decided: name of the new Church, place of headquarters, etc., etc. But does that mean that these matters excluded from the agenda? Nonsense!

It is to be regretted that our Augustana brothers felt it necessary to call for this "correction." Obvio no correction can be made by the Joint Union Com tee, because the resolution to which Augustana t exception is perfectly factual. We hope and pray our brothers will see this and that this incident not be permitted to endanger good relations betw this beloved sister body and the rest of us.

Augustana and Our Merger

Publicity Bureau, Augustana Lutheran Ch

The President of the Augustana Lutheran Church has called for a correction of fact in the report issued to the Conventions of American Lutheran Church, The Evangelical Lutheran Church, Lutheran Free Church, and the United Evangelical Church by the Joint Union Committee.

Dr. Oscar A. Benson, Minneapolis, president of the Augustana Lutheran Church, in a statement said, "For the sake of the historical record, it becomes necessary to make a correction of fact in one of the resolutions adopted by the Committee of Twenty-seven and published in the 1954 report of the Union Committee of the four bodies of the American Lutheran Conference still negotiating merger."

The resolution gave "assurance that its (the Committee of Twenty-seven) agenda will *continue to be open* for all pertinent discussions in preparation of the proposed merger, including the subject of ecumenical relations." In its implication that such discussion had been permitted before the adoption of this resolution, this statement is not factual, Dr. Benson said. Sev Augustana members of this committee, he stated, tempted repeatedly in meetings of the Joint Commi of Forty-five to discuss possible relations of a mer church with the World Council of Churches and National Council of Churches of Christ in the U. S. and were told with finality that the matter could be discussed but would have to be settled after merger had been consummated.

Continuing, Dr. Benson said, "Since our Church its 1952 Synod at Des Moines decided that it would unwilling to continue in unity discussions which did include the consideration of the subject of ecumen relations, this item is significant and should be sta correctly lest a wrong impression be made and p petuated."

The Commission on Ecumenical Relations and Executive Council of the Augustana Lutheran Chu have both endorsed Dr. Benson's stand on this reso tion.

(Continued on page

New Director of the ELC's Book Mission

The Reverend O. B. Endresen, pastor of East Immanuel Lutheran Church in St. Paul, has accepted the call to become the Director of the Book Mission of The Evangelical Lutheran Church, with his duties to begin September 1, 1954. In accepting the position, he succeeds the Reverend M. O. Sumstad, who had served as director from 1942 until his death last March 6.

Mr. Endresen is a graduate of St. Olaf College, North-

field, Minnesota, and Luther Theological Seminary, St. Paul. Ordained in 1928 he began his parish ministry in Fairmont, Minnesota, moving to East Immanuel Lutheran Church in St. Paul in 1940. He served as president of the Luther League of the Southern Minnesota District from 1939 to 1944, was a member of the board of the Zion Society for Israel from 1950 to 1953, and has been a member of the board of the Green Lake Bible Camp, Spicer, Minnesota, since the organization of the camp in 1938.

The Endresens have two daughters, Sharon, living at home, and Mrs. Roland LaFond, also of St. Paul.

With the selection of Mr. Endresen to serve as director of the Book Mission, its usefulness to the Church enters into a third important chapter. The first was the chapter of beginnings, written carefully and devotedly by the Reverend Olaf Guldseth. The second was the chapter of maturing and development, worked out faithfully and wisely by the Reverend M. O. Sumstad. Now comes the third chapter, with the blessings and achievements of the preceding years upon which to build. It has the heritage of interest and support developed over these past years, to the point where the number of tracts and booklets distributed in 1953 approached three million.

This third chapter will find additional steps being taken to integrate the Book Mission with the departments and agencies of the Church, to serve congregational life even more effectively. Progress has been made, particularly through the Division of Evangelism, placing many of these tracts into use in the parishes. The methods by which this is to continue and increase will now be developed more explicitly. The matter of adequate financial support for a growing service-arm of the Church will also call for sober and careful study.

With the Polity Report for the proposed church merger attaching the Book Mission to Evangelism, it is readily seen that this third chapter will be about as long as the separate existence of The Evangelical Lutheran Church. As a result, the guidance which is now given will be especially important in preparing for the best possible use of the Book Mission in the new Church, if and when that new Church comes into being.

Flower Seeds for PTA

At a recent Sunday School Parent-Teachers Association meeting held in Lake Nokomis Lutheran, Minneapolis, Constantine E. Nestande, pastor, a very wholesome and effective procedure was followed to promote attendance.

Parents were given a package of mixed flower seeds to bring home to their children. Of course the children were told beforehand for several weeks that if their parents came to PTA the seeds would be coming their way.

Over 350 parents brought flower seed packages home to their children with the following mimeographed note attached:

"These flower seeds are from your Sunday School PTA Meeting. We hope you will enjoy planting them in your garden, watering and weeding them, and that you will be able to harvest some nice flowers later on and perhaps bring a bouquet for God's altar in church.

"God has given all *life*. That is true for these seeds too, but *we* must take good care of *life* if it is going to be beautiful and fruitful.

"We pray that you will take the best kind of care of your life too, so that God's best purposes will grow and bear fruit in and through you.

"Greetings from your teacher,

....."

Coming to Grips With Life

Harold B. Kildahl

THE FIRST SUNDAY AFTER TRINITY
June 20, 1954
Text: Luke 12:13-21

We must lose no more time. The years that have gone can not be recovered. Life, the priceless gift of God, is traveling through time quickly. Therefore, come to grips with it.

Realize first that this life does not consist of money and accumulations, gadgets and things. It does not measure true success in terms of what a man possesses; for when he is gone, the things that once were his will be found to belong to someone else. The important things of everyday living lose their importance quickly when life has ceased, and then but one thing is important: what a man believes.

Life offers three great opportunities to men who would be "rich," truly rich. True riches are clearly indicated by Christ, our Lord, as He uses the phrase: "rich toward God." For what does it mean to be "rich toward God" apart from the three opportunities God has provided for man through His Son?

The first? The opportunity to explore the great anticipation. This is prayer. It hasn't been explored to the fullest possible extent, I know, because there is no fixed limitation to the goodness, the grace, or the providence of God. At least I have found none. Quite the contrary. Our Lord said that all things whatsoever we ask in His Name believing shall be given. Life consists of riches toward God, and you can be sure of this—prayer is the great anticipation that enriches the life of the Christian. Come to grips with it and lose no more time.

The second? The opportunity to explore the great accumulation. This is study. It hasn't been explored to the fullest extent, I know, because the Word of God is an inexhaustible mine of truth. There is no point of saturation or point of diminishing returns in the Word of God, and he who would accumulate wisdom, knowledge, grace, and truth must find them in the revelation of the Lord. "Study to show thyself approved unto God" is more than a pious phrase. It is life. It is the riches of life—riches toward God. Therefore, lose no more time. Come to grips with life, the life in God revealed in His Word.

The third? The opportunity to explore the great adventure. This is love (faith in life). If you would be rich toward God, go adventuring for the Lord. Let your prayer life and your life of devotion to the Word of God take active form in life and living as you follow the pattern of Christ in loving service.

This is life—faith, prayer, and Christian service. Come to grips with it and be rich toward God. Amen.

The Strength of the Household

Philip S. Dyb

There is hardly any limit to the achievements poss for a family that works together. So, too, there is ab lutely no limit to the achievements possible for household of God, when congregations and individu work and live like members of a household over wh the Lord Himself presides.

At present two of our younger churches are engag in building programs, one involving approximat $175,000 and the other about $225,000.

Grace Lutheran Church of Albert Lea, Minnes served by Pastor A. R. H. Johnson, is building a bea ful stone church but found it impossible to secure adequate loan without the help of First Lutheran Chu of Albert Lea, served by Pastor Melford S. Knuts Grace Lutheran Church is only eight years old w a wonderful financial and growth record. Not only h they paid off their first round of building (which v also financed through the sponsorship of First Luther Church), but they also had a very substantial sum money to put into the new building. Furthermore, th growth has been phenomenal, being 1,203 as reported the 1954 Yearbook and considerably more by now. T only reason they couldn't borrow the full amount th needed was because of their age.

First Lutheran therefore again became their spons by helping them secure the necessary loan, although th themselves were in an extensive building program w very heavy obligations.

Woodlake Lutheran Church in the Minneapolis ar served by Pastor C. R. Evenson, has just begun co struction of their new plant, thanks to the co-operat sponsorship of Our Saviour's Lutheran Church, A Kraabel, pastor. Here again is about the same sto a congregation with a wonderful record of growth a of stewardship but too young to borrow the necessa amount to build an adequate structure. Through Wells campaign they raised a large sum of money their own but still needed the help of a sister cong gation to make possible their building program. He again the sponsoring church has just built a parish hou on which they still have considerable debt.

Within the next few years there will be dozens mo of our young congregations that have grown so phenor enally that they will need to begin extensive constru tion. Because of their youth it will not be possible f them to build unless other congregations in the hous hold of faith come forward and say, "We will help o younger churches."

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE SECOND SUNDAY AFTER TRINITY

e Epistle: Romans 1:18-25

The Gospel: Luke 14:25-35

Monday, June 21
IT IS FOR ALL
Read Romans 10:1-15

For every one who calls upon the name the Lord will be saved.

The Lord does not show more love to group of people than to another. He s not favor one person over another. love is for all. The Apostle tells that God does not make distinctions. :h Him there is no Jew, no Greek; :e is no American, no African. All ple are the same to God in this re- :t that they are sinners in need of ing grace. And the salvation He has vided is for all. It is for any one who l have it.

No matter what the language is, so g as it is a cry from the heart, the Lord l hear and answer with His salvation. at is a remarkable truth that fills us h wonder. The great love of God, wn to every repentant sinner, demands hing but the call for help.

How good to know that no matter o we are or what we are in this life, we call upon the name of the Lord will be saved.

We thank Thee, heavenly Father, for free gift of salvation in Christ. Amen.

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Tuesday, June 22
HE FOLLOWED HIM
Read Matthew 9:9-13

As Jesus passed on from there he saw a man called Matthew sitting at the tax office; and he said to him, "Follow me." And he rose and followed him.

The whole story of Matthew's life is condensed into this single sentence. It tells what he was, whom he met, and what became of him. It is a story of postures. First he was sitting at the tax office. Later on he was standing, "he rose." The change in posture was complete when he started walking. The Master came and gave an invitation, "Follow me." Matthew's life was changed from going no place to going everywhere, from inactivity to activity, from death to life.

This change is made wherever Jesus receives a right answer to His invitation. Everywhere His Word goes, so also goes His invitation. Those who sit in sin and are held in the bondage of death are invited to stand up and walk in grace. Some have yet to give the right answer. Others have stood up and today are walking in the steps of the Master. They have life.

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Wednesday, June 23
TRUE WISDOM
Read Proverbs 9:1-10

The fear of the Lord is the beginning of wisdom and the knowledge of the Holy One is insight.

Someone has drawn a picture of an old saint sitting at a kitchen table reading the Bible. He has seen a long and useful life, and it has been lived in the fear of the Lord. Through thick and thin he has believed in God, and to this day he relies upon Him. He does not have the advantage of wide learning, but he has a whole lifetime of God-learning. He is not loaded with worldly wisdom, but he has the true wisdom, the fear of the Lord.

Scripture does not declare itself against learning. Nor does it say that a person must be dumb to be devoted. But it does say that wisdom without God in it is no wisdom at all. Wisdom is hidden from the "wise and the prudent," but it is revealed to "babes and sucklings." The "seven pillars of wisdom" may look impressive, but they are vain without God. True wisdom is to know God and His Son, and to be guided by the Holy Spirit.

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Thursday, June 24
GIVE WHAT YOU HAVE
Read Acts 3:1-10

But Peter said, "I have no silver and d but I give you what I have; in the ne of Jesus Christ of Nazareth, walk."

Many Christians make the mistake of ming about what they could do for Lord if they were in different circum- ces. If they had riches, for instance, y would do great things for missions. they knew how to bring cheer, they uld visit the sick. If they had speaking ity, they would witness publicly for Lord. The mistake consists in this, t dreaming about what we could do does not do anything for the Lord. does not expect us to do what we can- do, but He does want us to give of at we have.

Peter and John did just that. The man the temple asked for alms. They did have alms to give him. But they had nething else. And it proved that what y did have was far better than mere ney.

Every Christian has something to give. l can use every gift we bring. Let me olve that whatever I have, my life, my e, my talents, shall be God's.

Friday, June 25
CAN YOU FINISH?
Read Luke 14:25-35

"For which of you, desiring to build a tower does not first sit down and count the cost whether he has enough to complete it?"

The tower Jesus is talking about here is the Christian life. How easy it is to say "I think I will build this tower. It will be a simple operation, and the first thing you know, I will have it finished."

But Jesus would have us know that it is not as simple as that. The costs are high, and the project demands a complete dedication. He does not want a hasty decision; He desires a careful determination. He asks a whole-souled application.

One of the sad sights of Christianity is the falling away that occurs. This happens to people who started to build the tower but did not have "enough to complete it." They ran out of dedication, out of love, out of need. Christ was not Lord of all, therefore He was not Lord at all.

Pray God that by His Spirit we will be able to finish the tower we have set out to build.

Saturday, June 26
HE BELIEVED
Read Genesis 15:1-6

And he believed the Lord; and he reckoned it to him as righteousness.

The outstanding trait possessed by Abram was his faith. What strange things he was asked to believe and do! He was called to leave his native surroundings and go where God would lead him. He was told that he would have as many descendants as there were stars in the heavens. He was asked to believe in God and depend on Him, for He would be his shield. Abram did all this. He believed.

It is this belief that made him the Father of the Old Testament faith, and it is this faith that made it possible for God to work His purposes. Had it been otherwise, God's hands would have been tied.

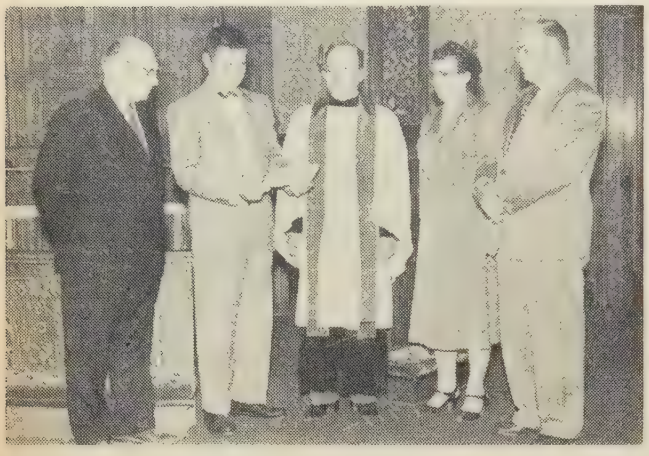
To this day belief makes all the difference. By it we are saved. By it we are accounted righteous. By it we can do the impossible. By it sons of earth become sons of God. Belief in God is the key that turns the lock on the door that leads to all the wonderful purposes of God.

Give us true faith in Thee, O God.

Boys' Work in the E.L.C.

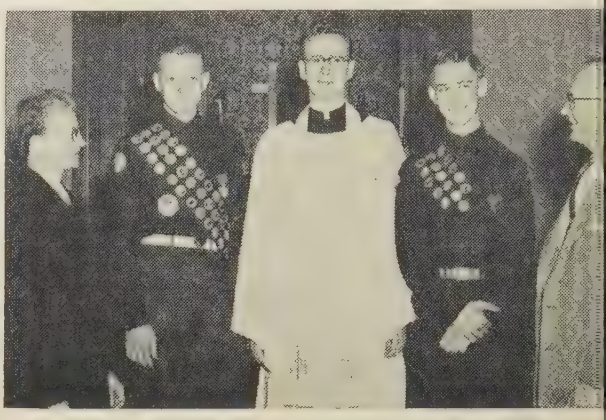
Loren M.
National Di

NORTH DAKOTA 4-H'ER GRANTED CHURCH AWARD



The God-Home-Country Award given by the Lutheran Church to outstanding 4-H members was presented to Ronald Gadberry during Sunday morning services in Our Savior's Lutheran Church, Hillsboro. Participating in the presentation were R. L. Nelson, Traill County extension agent, Ronald, the Rev. C. F. Savereide, Mr. and Mrs. Joe Gadberry.

IOWA SCOUTS WIN CHURCH RECOGNITIO



The picture above was taken at Bethesda Lutheran Church, A Iowa, after the presentation of Pro Deo et Patria Awards to Scout Joe Anderson and Star Scout Ed Bomberger. Shown Mrs. Merlin Anderson, Joe, Pastor F. William Hilker, Ed, and M Anderson.

The special project completed by Scouts Anderson and berger was a specially designed cabinet, mounted on caster the storage of League recreation and athletic equipment.

SCOUTS RECEIVE AWARD AT IMPRESSIVE SERVICE

The Pro Deo et Patria Award was presented recently to Explorer Scouts David Hanson and Larry Laugen at Greenfield Lutheran Church, Harmony. Participants are pictured above left to right: Orval Christianson, Explorer Advisor; Mr. and Mrs. Leonard Hanson; David; Larry; Mrs. and Mr. Ed Laugen; and Arthur Haugen, Committeeman. Pastor Marcus Gravdal, at that time pastor of the congregation, conducted the presentation service. David's special project was construction of an altar for the church parlors, while Larry sketched and painted the "Ascension of Christ."

AWARD PRESENTATION AT GRAND MARAI

During the morning worship service in February Eagle S Mike Wilkinson was presented the Pro Deo et Patria Awar Bethlehem Lutheran, Grand Marais, Minn., by the Rev. Rol Hanson. Pictured are Pastor Hanson, Mike, and Mrs. Jo Wilkinson. Scout Wilkinson has been active in League, Su school, and choir. Mr. Peter Floe is Scoutmaster of Troop to which Mike belongs.

lere and There on the Christian Front

Edited by Raymond M. Olson

AHAM BELIEVES BRITAIN I VERGE OF REVIVAL

eat Britain is on the verge of the atest spiritual awakening in its his-y. This was the summary which Dr. ly Graham made in a press inter-w as he came to the close of his ee-month London crusade. In the erview, he said that "decisions for rist" during the crusade had been ut three times as many as he had erienced any place before.

The success of the crusade, Dr. Gra-n pointed out, answered questions to whether the methods used in erica would work in Great Britain. answered those who feared show-nship and publicity might have due influence in drawing crowds by ng the team's experience with meet-s relayed to other cities over post ce transmission lines. "In those cit-" he said, "people sat in crowded litoriums with the complete absence showmanship and only the disem-lied voice to listen to."

Dr. Graham noted that his audiences re drawn from all social strata, and dicted that the greatest effect of the mpaign would be felt in the urches. He added that many urches had already reported in-ases in membership and attendance d many had also reported substan-lly increased giving.

ORE THEOLOGICAL STUDENTS EAST GERMANY

atistics issued in Berlin by the Evan-ical Church in Germany disclosed t the number of theology students the Soviet Zone has more than dou-d since 1948, with a total of 931 dents presently enrolled at the Evan-ical faculties of East German uni-sities. The report stressed, however, t the increased number of candi-es for the ministry will not sub-ntially relieve the acute clergy short-e in the Soviet Zone.

According to earlier reports, 1,777 of the 7,211 pastoral offices in the So-t Zone are vacant, and 1,111 par-ages have had to be permanently sed.

These conditions were attributed chiefly to the lack of young clergymen and the depletion of the ranks of the ministry caused by the war. The shortage of young pastors was blamed on policies of Soviet Zone education authorities, obviously aimed at discouraging young men from studying for the ministry.

To meet the serious situation, some churches in East Germany have begun to admit laymen without theological training to the pastoral office. After a short period of instruction at preachers' seminaries and a probationary period, the young men are assigned to the same duties as "academic" pastors, which include administration of the Sacraments.

SOLOMON CHIEF IS ADVENTIST

RNS Photo

Kata Ragoso, 52, a paramount chief of the Solomon Islands in the South Pacific and an ordained native minister of the Seventh-Day Adventist Church (left), traveled more than 6,000 miles by plane and boat to attend the 47th General Conference of Seventh Day Adventists in San Francisco. He is shown with Pastor Eric A. Boehm of Rabaul, New Guinea, president of the Bismarck-Solomon Islands Union Group of Missionaries. Chief Ragoso is known as the original "Fuzzy Wuzzy Angel" for his work as native leader in the Solomons during World War II when plane spotters he organized were credited with saving the lives of some 260 allied airmen shot down in that area.

CHURCHES MORE ACTIVE IN WELFARE

American churches are becoming more active in the welfare field, speakers at the Church Conference of Social Work said at Atlantic City, N. J. At the same time they declared that more research and better evaluation of the place of the churches in this field were required. Activity by itself was not sufficient.

Dr. Almon R. Pepper, director of

JAPAN UNIVERSITY CHURCH DEDICATED

RNS Photo

The University Church on the campus of the Japan International Christian University at Mitaka was dedicated at a special ceremony during which the sermon was preached by Dr. Emil Brunner, noted theologian from Switzerland and a member of the University faculty. A tower on the right of the building will be erected later, and an addition to the rear will eventually increase the church's seating capacity from its present 700 to 1,100. The church begun last August, was financed by Protestants in Iowa, who raised some $100,000 toward its construction.

COMMANDS SALVATION ARMY

RNS Photo

Commissioner Wilfred Kitching, territorial commander of the Salvation Army in Britain since 1951, was elected General (World Commander) of the organization at a meeting of its High Council in England. He succeeds Gen. Albert W. T. Orsborn, head of the Army since 1946, who will resign next June 30. Member of an old Salvation Army family, Gen. Kitching is the son of Commissioner Wilfred Kitching, who was a close associate of the Army's founder, Gen. William Booth.

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the department of Christian social relations of the National Council of the Protestant Episcopal Church, said the churches today were accepting social welfare activities as an essential part of the mission of the Christian Church, and that the churches are giving attention to the total needs of men, including the physical, mental, social, emotional, and spiritual needs. He mentioned another trend, that of co-operation and co-ordination between the activities of the Church and those of private and public non-sectarian agencies and between the agencies of the churches themselves.

NO DIFFICULTY SEEN OVER IRON CURTAIN DELEGATES

While there has been some effort to arouse public opinion to prevent certain delegates from attending the World Council Assembly in Evanston this summer, it is expected that these delegates from Churches in Communist-ruled countries will have little difficulty in getting American visas, according to Dr. W. A. Visser 't Hooft. Reporting that the State Department had shown a positive attitude in the matter, he predicted that the Assembly will be attended by delegates from Hungary, Czechoslovakia, Poland, and East Germany.

Dr. Visser t' Hooft pointed out, however, that the governments of these countries will issue passports to very few delegates, amounting to a tiny percentage of the official representatives who will be coming.

He pointed out that the *Chicago Tribune* had said editorially that danger to our security from the E ston meeting is far less than the I fits it should bring as a witness t common loyalties of Christ throughout the world." "It is sible," the *Tribune* said, "that of the visitors from Soviet-contr countries may be heartened to carr against the oppression of religio their homelands. At least they wi able to see what happens in a cou that believes in freedom of religi

WORTHY OF NOTE . . .

Ninety congregations of church ies associated in the National Lut an Council received 176 Jews membership through instruction baptism during the past four year the "certain knowledge" of the NI Department for the Christian proach to the Jewish People. The Nels E. Bergstrom, secretary of department, stressed that the fig were scanty and incomplete and "if complete information could be tained, these numbers would be r tiplied." . . . Purchase by John Rockefeller, Jr., of a block in Morningside Heights area of N York is being linked to the fu headquarters of the National Cou of Churches, in spite of the incre emphasis upon the desirability of ing the headquarters in some western city.

Augustana and Our Merger

(Continued from page 584)

In January, 1949, immediately after a meeting of the presidents and representatives of the eight bodies of the National Lutheran Council was held at Augustana headquarters in Minneapolis to discuss the merger of these bodies, negotiations were opened for a tri-partite merger of The Evangelical Lutheran Church, American Lutheran Church, and United Evangelical Lutheran Church. In 1951 this was broadened to include the Augustana Church and the Lutheran Free Church.

In 1952, a 45 member Joint Union Committee consisting of nine representatives from each of these five bodies was formed and drew up three resolutions for submission to the respective groups, asking them to approve a statement of doctrine and practice and to authorize further steps toward unity of the five bodies.

The synod of the Augustana Church which met in Des Moines, Iowa, in 1952, authorized the Executive Council of the Church to select a committee on Lutheran Unity to represent the Church in discussi toward its goal of the total merger of American theranism.

This committee was instructed to request the ot groups involved in the proposed five-way merger "invite all other Lutheran general bodies to particip in further negotiations to achieve Lutheran unity a to include in such discussions the subject of ecumen relations."

At a meeting of the Committee of 45 held in M neapolis, November 10, 1952, it was stated that "T Committees of the three bodies originally negotiat merger are without authority from their respect church bodies to include all other Lutheran bodies said negotiations." At this meeting Dr. Benson, speak for the Augustana delegations, said, "Under the strictions placed upon our committee by our Chur it could not accept the invitation for further discussi of merger of the five bodies."

[*See editorial comment on page 583*]

Schools and Colleges

Edited by the Division of Higher Education

r Carl L. Bailey has been appointed an of instruction at Concordia Col- ge, it has been announced by Dr. seph L. Knutson, president of the llege.

Dr. Bailey was granted the Ph.D. gree by the University of Minnesota 1947 and has been professor of ysics at Concordia College since that ne. He was engaged in atomic bomb search at Los Alamos, New Mexico, 43-46, and was granted a research lowship by the National Research uncil for 1946-47. During the sum- ers of 1948-51 he was research asso- te at the University of Minnesota.

Dr. Bailey, a Concordia College mnus, will assume his new duties ptember first. He will continue to do ne teaching in the physics depart- nt.

*

aul Kirchner, *Augustana College* nior and son of Mr. and Mrs. E. irchner, Pierre, S. Dak., has received pointment to the Third Class (1954) r Danforth Fellows.

The Danforth Foundation scholar- ips are intended as encouragement students who are preparing them- ves for college teaching and who e in teaching a vocation of Christian rvice.

Paul is one of fifty candidates chosen r the 1954 Fellowships. Qualifica- ns for the scholarships include high ademic ability and achievement, an ceptable record of health and emo- nal stability, personality adapted to aching and counseling, continuing ncern for the welfare of people, and choice of college teaching as a Chris- n vocation.

After passing the first screening of plicants, Paul was interviewed by oard of educators before his accept- ce as a Danforth Fellow.

The award is a fellowship grant rying with the recipient's financial eds up to $2,400 a year. The Fellow- ips are granted for one year with pectation of renewal. Applications renewal will be considered by the undation on the basis of academic success, the continuation of the vocational objective of college teaching, and sympathy with the program.

Paul has been accepted at Princeton University for study next year. He is planning graduate work in the field of English.

*

A $1,200 scholarship at Valparaiso University Law School has been granted to *Robert Wright,* a *Concordia* senior from Borup, Minn. It will be given in equal installments over the spring and fall semesters of the 1954-55 school year inclusive.

Wright, who has a history-political science major and a minor in economics, has been active in the campus International Relations club and in the Young Republicans.

*

Miss Ruth Reinertson, senior at St. Olaf College, from Northfield, is the recipient of a $1,000 scholarship given by the Board of Charities of The Evangelical Lutheran Church for graduate study in social service.

The scholarship is for the 1954-55 school year and may be used at any school of social work accredited by the American Association of Schools of Social Work.

Miss Reinertson, whose major study is sociology, is the daughter of the Rev. E. C. Reinertson, president of the Southern Minnesota District of the ELC.

Three seniors and three juniors were accepted into the Alpha Society, *Concordia College* scholastic honor organization. Membership is open to students who have earned at least 85 per cent of the total number of possible honor points in their courses by the end of the first semester of their junior year or any time thereafter.

The new members are seniors Thomas Natterstad of Estherville, Ia.; Glenn Schroeder of Detroit Lakes, and Helen Smith of Moorhead; juniors Phyllis Burgess and James Narveson of Moorhead, and Alice Page of Cavalier, N. Dak. Six seniors were admitted last year. They include Morton Eliason of Moorhead; Ralph Hoppe of Sun Prairie, Wis.; Marilyn Oien of Devils Lake, N. Dak.; Lyle Rich of Hannaford, N. Dak., and Borghild Schoberg and Helen Skalet of Moorhead.

*

Sixteen *Luther College* students were awarded scholarships at the annual Honors convocation in May.

The following scholarships were presented: Lutheran Brotherhood Scholarship to Paul Hasvold, *Flandreau, S. Dak.;* three pre-theological scholarships to Donald Brecke, *New Richland, Minn.;* Arthur Dryver, *Decorah, Iowa;* and Donovan Hommen, *Eau Claire, Wis.* The Marie Reinertson Amlund Memorial Scholarship was awarded to Carole Schultz, *Postville, Iowa.*

Two scholarships established by relatives and friends of two gold-star veterans were given as follows: The Charles H. Nordby Scholarship in History to Kent Johnson, *Rockford, Ill.;* the Junior Bickle Athletic Scholarship to Harlan Wilson, *Cherokee, Iowa.* The recipient of the Enoch E. Peterson Classical Scholarship was Thomas Kraabel, *Minneapolis, Minn.*

Six general scholarships open to all students were given to Thomas Brendsel, *Mayville, N. D.;* Jeanne Brown, *Decorah, Iowa;* Priscilla Mikkelson, *Northwood, Iowa;* Arlene Olson, *Chicago, Ill.;* James Preus, *St. Paul, Minn.;* and John Tveten, *Kiester, Minn.*

The Luther College Women's Club of Decorah Scholarship was awarded to Arlene Munson, *La Farge, Wis.* James Bergquist, *Parker's Prairie, Minn.,* was given the Luther League Scholarship for study at Luther Theological Seminary, St. Paul Minn.

Not Urban, Not Rural, But Rurban

(Continued from page 579)

projects. Women may assist with sewing choir robes, serve as counselors for junior missionary groups, or help to care for the altar linens.

Musicians may be invited to join the choir. Where the new people have a good Lutheran doctrinal background, they may be asked to teach in the Sunday school or Bible school. The church may also use the specialized talents of the photographer, the artist, the carpenter, or the accountant.

Often rural church members are accustomed to an extremely simple form of worship, while the newcomers prefer a higher liturgical form. A number of congregations in changing communities have, in the interest of uniformity, turned to the common service used by the majority of Lutherans, so that those of various sy ical backgrounds will feel more at home.

In ministering to a more heterogeneous group, ce customs may have to be discarded—customs which of no great importance spiritually but merely the dish, Danish, Norwegian, Finnish, or German "wa doing things."

A parish may decide to begin operating a church for Sunday school pupils or to expand its library ities.

And maybe the newcomers will bring some ideas which will add to the vitality of the progra the church in the rurban area. Their coming to the ish may be a powerful shot in the arm for a ch which has become too "comfortable." Give the chance to prove themselves and to contribute to the and strength of Christ's Church!

Within the ELC

(Continued from page 574)

California

Lakewood, Calif. At the recent second anniversary service of St. Timothy Church, parish of the Rev. Alfred Storvick, 95 new members were received, bringing the total membership up to 758. The Sunday school has 923 pupils. Every Sunday two worship services and two Sunday school sessions are held.

"MESSAGES THRU QUARTET MUSIC" NIGHT

Parishes of Columbia Circuit, Pacific District, have been invited to be represented by a male quartet in a musical meet in Trinity Church, Vancouver, Wash., to be held Sunday evening, July 11. After each quartet has rendered its number, all the singers will sing jointly two four-part numbers, directed by the Rev. K. G. Egertson, director of the Columbia Circuit Choral Union.

ACKNOWLEDGMENT

The Department of Stewardship acknowledges with thanks a contribution of $60.00 in currency from an anonymous donor. This contribution was designated for the Budget of the Church and was postmarked May 20 on a train.

THEOLOGICAL CONFERENCE AT ST. OLAF COLLEGE

One of the eight theological conferences scheduled to be held during the summer in various sections of the country, under the joint sponsorship of the National Lutheran Council and the Lutheran World Federation, will take place Aug. 10-12 at St. Olaf College, Northfield, Minn. Topics to be discussed relate to the general theme of the World Council of Churches Assembly at Evanston: "Christ—the Hope of the World." The following men are scheduled as speakers: Bishop Johannes Smemo of Oslo, primate of the Church of Norway; Dr. Heinrich Meyer, director of missions for the United Evangelical theran Church of Germany; Dr. R Prenter, professor at the Universit Aarhus, Denmark; Dr. Ernst Kir professor of theology at the Unive of Munich, Germany; Dr. Theo Tappert of Lutheran Theological S nary at Philadelphia, Pa.; Dr. T dore S. Liefeld of the seminary at C tal University, Columbus, Ohio; Abdel Ross Wentz of the Gettsyb (Pa.) Theological Seminary; and Rev. Harold Ditmanson, St. Olaf lege.

HIGH SCHOOL DEPARTMENT GRADUATES IN IOWA CHURCH

The above picture shows the four young people graduated May 16 from the high sch department of the Sunday school of Soldier Church, Soldier, Iowa. They are the graduates of the department. In the picture, back of the graduates, are: the Rev. John Kilde, pastor loci; Mrs. P. Carlson, superintendent; Mr. L. Major, Board of Educa president; and Paul Anderson, intern and class teacher.

ULT CONFIRMATION CLASS IN NORTHERN MINNESOTA CHURCH

above picture shows a group of adults confirmed Palm Sunday in Perley Church, ey, Minn., by the pastor of the parish, the Rev. C. K. Randoy, who appears in the ure, at the right.

ITUARIES

The Rev. K. S. J. Hovde

The Rev. Kolbein S. J. Hovde, Mi-, N. Dak., died May 12, in his 85th r. Funeral services were held in not May 17, the Rev. Gerald Mund-n officiating. Mr. Hovde was born v. 16, 1869, at Spring Prairie, Wis., the Rev. Brynjolf Hovde and wife zabeth, nee Mohn. After attending ther College, Decorah, Iowa, he was duated in 1897 from Luther Semi-y. He served as pastor for 16 years, various parishes: Grand Forks, N. k.; Bode, Iowa; Gravenhurst, Ont.; l Sheboygan, Wis. Later on he was gaged in farming. He is survived by wife. nee Henrietta Alfsen, six s, and two daughters.

The Rev. R. R. Syrdal

The Rev. Richard R. Sydal, since 4 manager of Lutheran Old Peo-'s Home, Madison, Minn., died May in his 78th year. Funeral services

re held May 24 at the Home, the v. A. Molberg officiating; later in day burial services were held at lan, Minn., where Dr. R. A. Syrdal iciated. Pastor Syrdal was born Dec. 25, 1876, at Sør-Audnedal, Vest-Agder, Norway. Came to America in 1893. B.A. from St. Olaf College in 1906, and was graduated from United Church Seminary in 1909. Served the following parishes: Prince Albert, Sask., 1909-10; Shelly, Minn., 1910-18; Northwood, N. Dak., 1918-31; Milan, Minn., 1931-44. In 1910 he married Miss Clara Hegge, who survives him together with three sons and a daughter. The Rev. Peter R. Syrdal (died 1933) was his elder brother.

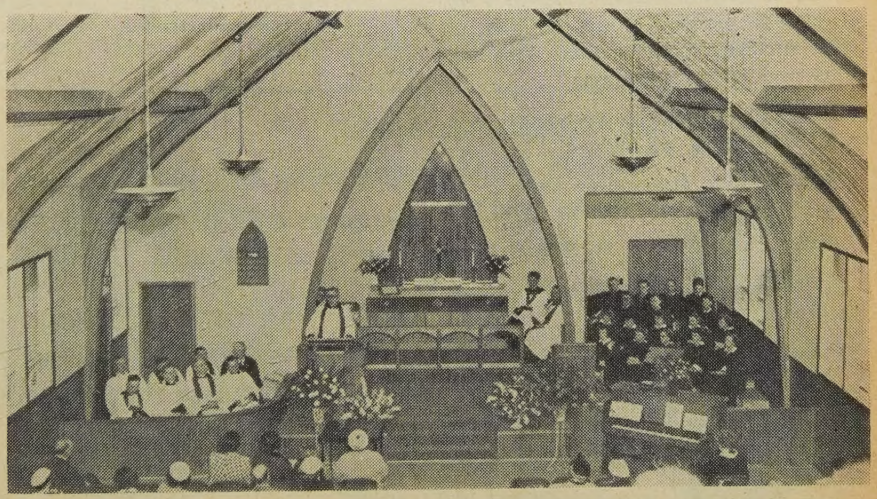
Cornell O. Oleson

Cornell O. Oleson, Estherville, Iowa, father of the Rev. Chester A. Oleson. Bird Island, Minn., died April 9, in his 75th year. Funeral services were held April 13 in Estherville. Mr. Oleson was born at Gibson City, Ill., May 28, 1879, and moved to Iowa in 1913. His wife, nee Hilma Bartelson, died March 1, 1953, exactly a year before the passing of Mr. Oleson's mother, who died at the age of 94. Three sons survive Mr. Oleson.

The Rev. Adolph Fjeldsgaard

The Rev. Adolph Fjeldsgaard, Mound, Minn., died May 6 in Detroit, Mich., while he was on a visit there. Funeral services were held at Bethlehem Church, Ellsworth, Wis., Pastors L. A. Benson and R. T. Jothen officiating. He was born in Mandal, Norway, May 16, 1879. Immigrated to America in 1901. He attended Chicago Theological Seminary, Red Wing Seminary, and the United Church Seminary, St. Paul, graduating from the last named institution in 1909. He served parishes in New York City; Ephraim, Wis.; Berthold, N. Dak.; Ryder, N. Dak.; Sisseton, S. Dak.; Racine, Wis.; and Elliott, Ill. Later he traveled extensively, visiting Europe 28 times and touring the world in 1927. He wrote travelogues in Norwegian-American papers.

DEDICATION ANNIVERSARY OF OREGON CHURCH



Pictured herewith is the interior of Our Redeemer Church, Eugene, Oregon, a church edifice which was dedicated a year ago. In commemoration of this event a sacred concert was held in the church on Palm Sunday this year, and repeated on Easter Sunday. The cantata "The Mystery of Easter" was sung jointly by the choir of Our Redeemer Church, parish of the Rev. O. R. Kleppe, and of Springfield Church, Springfield, Oregon, parish of the Rev. A. O. Odegaard. Mrs. Kleppe was director, and Mrs. Odegaard accompanist. The woodwork of the church interior, as well as the chancel furniture, is of mahogany. The building has a Roman tile exterior. It is designed for future additions. The seating capacity of the church is 450.

In 1909 he married Mabel Ericksen of Ellsworth, Wis., who died in 1921. Among survivors are two daughters and two grandchildren.

Mrs. C. B. Runsvold

Mrs. Klara Hagen Runsvold, wife of the Rev. C. B. Runsvold, manager of Eventide Rest Home, Moorhead, Minn., passed away May 4, in her 67th year. Funeral services were held May 8 at Trinity Church, Moorhead, the Rev. L. M. Larsen officiating. Klara Hagen, a daughter of the Rev. and Mrs. T. A. Hagen was born June 5, 1887. In 1908 she married C. B. Runsvold, then a school superintendent and later a pastor in various parishes. She is survived by her husband, a foster daughter (Mrs. Rob. Schroeder, Glyndon, Minn.), a brother, and four sisters.

The Rev. E. I. Strom

The Rev. Eimar I. Strom, St. Paul, Minn., died May 14, in his 83rd year. Funeral services were held in the morning of May 18 at St. Anthony Park Church, St. Paul, and burial service in the afternoon of the same day at Watson, Minn. He was born at Zumbrota, Minn., June 9, 1871. Graduated from Luther College, Decorah, Iowa, 1891, and from Luther Seminary, Robbinsdale, Minn., 1895. He served parishes at Minot, N. Dak., 1895-96; Belgrade, Minn., 1902-03; Red Wing, Minn., 1902-08; and Watson, Minn., 1908-40. From 1896 to 1902 he was principal of Luther Academy, Albert Lea, Minn. Was a member of the Board of Pensions from 1913 to 1940. In 1897 he married Hilma M. Nedrud, who survives him together with five sons and four daughters.

CHANGES OF ADDRESS FOR PASTORS

John E. Colby, Hanlontown, Iowa

E. A. Fretheim, 737 Front St., Albert Lea, Minn. (5-17-54)

Rolf G. Hanson, Box 66, Havre, Mont. (5-21-54)

A. C. Hendrickson, 2432 Hoyt Ave., Everett, Wash. (5-12-54)

H. B. Kildahl, Jr., 515 Walders St., Minot, N. Dak. (9-1-54)

Edgars Kiploks, 2725 East 22nd St., Minneapolis 6, Minn.

John M. Mason, 2536 Seabury Ave., Minneapolis 6, Minn. (5-15-54)

G. E. Morstad, State Hospital, Jamestown, N. Dak. (6-7-54)

E. E. Ostroot, 144 Herrick Road, Newton Centre 59, Mass. (6-1—9-1)

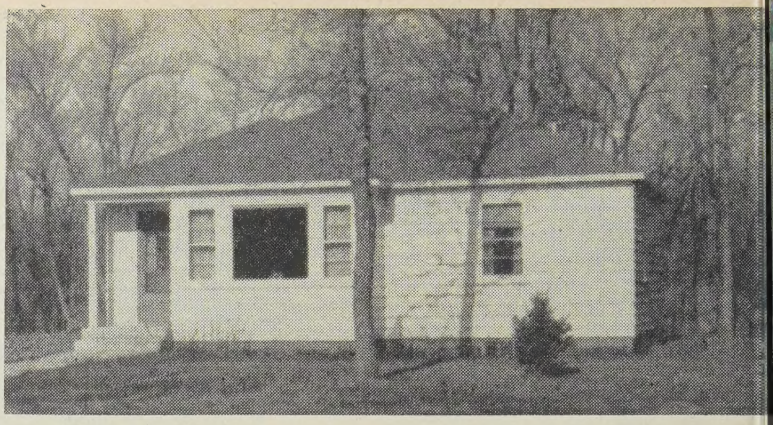
W. L. Peterson, 511 18th St. S. E., Mason City, Iowa (6-1-54)

Russell Sanoden, 66 Hayashi Cho, Bunkyo Ku, Tokyo, Japan (5-17-54)

Jersing Thompson, c/o YMCA, Rm. 1225. 30 S. 9th St., Minneapolis, Minn. (5-27-54)

A. O. White, 216 Vine St., Cashmere, Wash. (5-14-54)

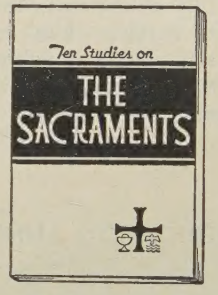
RURAL PARSONAGE IN NORTH DAKOTA DEDICATED



Pictured herewith is the parsonage recently purchased by North Prairie Church recently formed rural Hope parish, near Velva, N. Dak. The parsonage was dedicate 16 by Dr. L. E. Tallakson, president of the North Dakota District. The Rev. Orville C is pastor of the Hope parish.

The new

TEN-WEEK TEACHER-TRAINING COURSE



TEN STUDIES ON THE SACRAMENTS

BY ALF M. KRAABEL
Pastor, Our Saviour's Lutheran Church, Minneapolis

This newest study text for teachers presents Lutheran doctrine concerning sacraments of Holy Baptism and Holy Communion. The teacher will find thinking clarified on the meaning and use of the sacraments, and will be b prepared for classroom instruction.

The material is divided into four lessons on Baptism and six on Commu Each lesson is followed by questions for further study, Scripture references, references to the symbolical books.

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ARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

ms

or sale—1,120 acre ranch, 280 crop. 3 s, 4 springs, modern buildings, sewer, , phone, good scoria road to town and eran church. Cross fenced. Half oil ts. Will sell or trade. Western North ota. 365-1A

or sale—All modern 120 acre farm lo- d in Belt Co., Minnesota. 90 acres under vation. Good telephone service, REA, olidated school. 2 miles to Lutheran ch. 365-2A

or sale—a 331 acre central Minnesota , located about 6 miles from good town 3 miles from Luth. church. Very fine g land with good set of buildings. Has hone and electricity. If you are interested uying a farm this size, see this one. d at $65 per acre; to close estate. 365-3A

nes

or sale—8-room house with good base- t. 100x125 feet of land in town of Rush , Minnesota. Partly modern. $4,000 cash. 365-4B

inesses

or sale—small grocery store in Redwood Minnesota. Built new 3 years ago; only -hour grocery in town of 900 population. Rootbeer drive-in. 1953 gross sales over $12,000. Owner desires to make ange because of arthritis. Price $2,300 inventory of about $500. 365-5C

or sale—good country store, general mer- dise and grocers, across street from cheese ry. 1½ miles to good Lutheran church. ol bus stops at door. Modern 5-room tment above store. Goodhue Co., Minne- 365-6C

eal opportunity for general merchandise in rich farming community, east central h Dakota. 50x80 brick building for sale ent. Stock reduced to suit buyer. Six modern apartment in building. Owner ing. 365-7C

WANTED TO BUY

xperienced bank executive desires to buy nk in Lutheran community in southern nesota or northern Iowa. Will consider rn South and North Dakota. 365-8C

POSITIONS WANTED

eacher wants position near San Francisco rst, second, or third grade. 2 years experi- . 2 years college. Single woman. age 20. 365-9D

perienced organist and choir master de- full-time church music position in Lu- n church in mid- or far West. Excellent training, superb recommendations. Available September 1. 365-10E

HELP WANTED

Widower wants middle-aged lady for housekeeper on small farm in northern Minnesota. Must be neat, respectable, and pleasant. Modern home. 1½ mile from small town. References wanted. 365-11F

Wanted—a Protestant lady to care for elderly couple in their home near Rochester, Minn. $100 per month, plus board and room. References wanted. 365-12F

Practical nurse wanted with some experience for convalescent home, Cass County, North Dakota city. Prefer someone middle-aged. Board, room, and washing furnished plus wage. 365-13F

Supervisor R.N. wanted to have charge of infirmary floor in Williams County, North Dakota. Home for aged with staff of 8 workers and average of 32 residents on that floor. Nurses' quarters is provided in the Home. 365-14F

Help Wanted—High school English teacher with choral music. Salary range from $3,850 to $4,350. Not over forty years of age. Position in eastern Oregon school. 365-15F

Psychiatrist for 2,000 bed state mental hospital. Salary $6,000 to $11,000, commensurate with training and experience. Housing and maintenance available for reasonable deductions. Montana. 365-16G

Wanted—Lutheran dentist in northwestern Washington village. 3,500 people in valley and no dentist. Good sport country. 365-17G

Wanted—Dependable man for general farm and ranch work. Farms in eastern Montana. Must furnish references. 365-18G

In Loving Remembrance

Memorial Wreaths—ELC

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. Revelation 14:13.

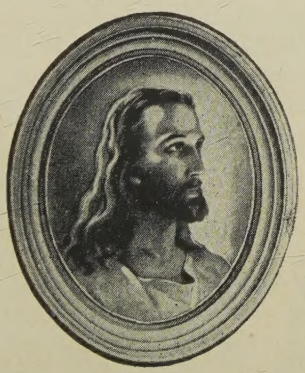
In loving remembrance of dear ones departed, the following gifts for the furtherance of the Kingdom of God have been given.

From February 8 through February 12, 1954

Aarthun, Mrs. J., Rugby, N. D., $2.50.
Ambers, Melvin, Heimdal, N. D., $12.
Anderson, Albert O., Hoffman, Minn., $14.
Anderson, Signe, Hugo, Colo., $16.
Bakken, Knute, Kensington, Minn., $102.
Bastian, Mrs. O. F., Vincent, Ia., $27.
Baukol, D., Rugby, N. D., $2.50.
Belsaas, John, Montevideo, Minn., $13.
Bemis, Mrs. Martha, Minneapolis, Minn., $10.
Benson, Theodore, Lisbon, N. D., $15.
Berg, Allan, Lake Mills, Ia., $34.50.
Bergseth, Helmer, Everett, Wash., $20.
Borg, Carl, Minneapolis, Minn., $10.
Braaten, Mrs. O. L., Cannon Falls, Minn., $26.
Brekke, Carl, Clark, S. D., $12.
Dobrovolny, Randy Dean, Stanley, N. D., $1.
Erickson, Henry, Humboldt, Iowa, $62.
Erickson, Mrs. Martin, Viroqua, Wis., $24.
Fisman, Bertil, St. James, Minn., $30.
Guhl, Mrs. Marie, Sioux City, Ia., $3.
Haagensen, Oline, Crocker, S. D., $55.50.
Halvorsen, Ben, Baldwin, Wis., $2.
Halvorson, Mrs. Harold, Milan, Minn., $78.
Halvorson, Mrs. R. T., Hamar, N. D., $20.
Hansen, Alfred, Wolf Point, Mont., $27.
Hanson, Rainard, Viroqua, Wis., $21.
Haugen, Mabel, Decorah, Ia., $10.
Helgemoe, Melvin, Rushford, Minn., $40.50.
Herfendal, Albert J., Lake Mills, Ia., $43.
Holland, Mrs., Sr., Grand Meadow, Minn., $2.
Hoover, Clarence L., Chippewa Falls, Wis., $2.
Hoven, Martin, Rochester, Minn., $4.
Hovde, Torbjorn, Rushford, Minn., $26.
Jacobson, Dr. T. L., Delavan, Wis., $35.

N. H. NELSON, Treasurer

Sallman Pictures Now Available in New Oval Frames



No. M3400

No. M3400—Head of Christ. A colonial oval frame with an antique ivory finish forms an attractive setting for this full-color picture. Framed without glass. Size 10x12. **$3.50**

No. M2203

Plastic Oval Frame With Glass

Favorite Sallman pictures oval framed with brown plastic, under glass. Size 5⅛x6⅛, with hook for hanging.

No. M2203—Good Shepherd **No. M2200**—Head of Christ **No. 2202**—Christ at Heart's Door **$1.00**

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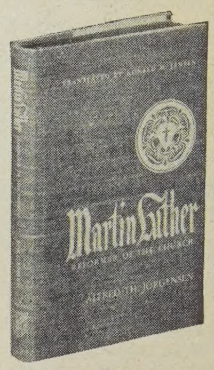
RECOMMENDED READING



Martin Luther

A. T. Jorgensen (trans. by R. M. Jensen)

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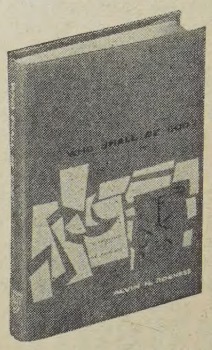

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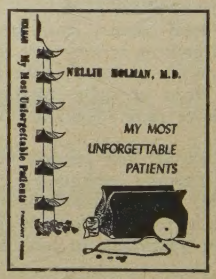

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